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MEMORIALS

OF THE

GRADUATES

OF

HARVARD UNIVERSITY,

IN

CAMBRIDGE, MASSACHUSETTS,

COMMENCING WITH

THE FIRST CLASS, M DC XLII.

BY JOHN FARMER,
CORRESPONDING SECRETARY OF THE NEW-HAMPSHIRE HISTORICAL SOCIETY.

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MEMORIALS

OF THE

GRADUATES

OF

HARVARD UNIVERSITY.

I. HENRY DUNSTER, A. M., *President.*

[HENRY DUNSTER, the first person who is styled President of Harvard College, came to New-England in 1640, and was inducted into office on the 27th August, the same year. He retired from the presidency, 24 October, 1654; and removed to Scituate, Massachusetts, where he died 27 February, 1659. His age is unknown. He was buried in Cambridge. Seventy-four persons received the degree of Bachelor of Arts, while he was at the head of the Institution.]

1642.

1. BENJAMIN WOODBRIDGE, D. D., whom Dr. Calamy calls "the lasting glory, as well as the first fruits of the college in New-England, as Bishop Usher was at that of Dublin," was son of Rev. John Woodbridge, minister of the parish of Stanton in Wiltshire, and was born in the year 1622. His paternal ancestors for several generations were clergymen. His mother was daughter of Rev. Robert Parker, a learned puritan divine, and author of *De Signo Crucis*, *De descensu Christi ad Inferos*, and *De Politeia Ecclesiastica*— works much esteemed by the dissenting clergymen of his time. His brother, Rev. John Woodbridge, was partly educated at Oxford, and came to this country in 1634, with his uncle Rev. Thomas Parker, and afterwards became the first minister of Andover, Massachusetts. Benjamin Woodbridge had been a member of Magdalen College, in Ox-

ford, but did not complete his education there, although he was afterwards admitted to the degree of Master of Arts at that University. For some reason, he left his native country and joined his friends in New-England. Here his brother had married into one of the first families; here was his uncle Parker, one of the first scholars of the time, and Rev. James Noyes, who had married his mother's sister, and several other friends, by whom he was cordially received. The college at Cambridge had commenced anew under the auspices of President Dunster; new students had entered, a milder government was instituted, and all its concerns assumed a more favorable aspect than they had done under his predecessor. Mr. Woodbridge became a member of this seminary soon after his arrival, and when he was graduated, was placed at the head of the class;—a rank to which he seems to have been entitled on account of his family connexions, and his literary acquisitions, which were probably surpassed by none of his colleagues.

He returned to England soon after completing his studies, and within a few years, was known as a popular and highly accomplished preacher. He is first represented as being "an eminent herald of heaven" at Salisbury, situated in a broad pleasant vale, on the river Avon, in his own native county. He had remained here but a few years, when he visited Newbury, in Berkshire, where his eloquence and talents, attracted the attention of several distinguished persons, and he was invited to succeed Rev. William Twiss, D. D., who was long the minister of that place, and whose name was familiar to the clergy of New-England, by his being the president of the Westminster assembly of divines, and by his works on theology, some of which are read at the present day by American students. In this station, Mr. Woodbridge shone

as a scholar, a preacher, a casuist, and a christian. His influence is said to have been so great, that he brought the whole town, which had been much divided into religious parties, to a state of harmony in opinion, and unity of worship, which produced a great and highly favorable change in the general aspect of society. This he effected by great labor and unceasing devotion to his parochial and ministerial duties. It was his custom for several years to preach three times a week, and to give an exposition of some portion of scripture, an hour every morning. His success was so remarkable, that before he left Newbury, there was scarcely a family in town, "where there was not repeating, praying, reading and singing of psalms in it." This is stated on the authority of Dr. Calamy.

After the restoration of King Charles II., he was one of his chaplains in ordinary, and on one occasion while in that capacity, preached before his majesty. He was one of the commissioners of the conference, at the Savoy in London, and was desirous of an accommodation, and regretted the failure of the efforts made to effect it. His chance for perferment in the church was perhaps superior to that of any of the early sons of Harvard, who returned to England; but his conscientious scruples were an insuperable bar to his advancement in ecclesiastical dignity. The canonry of Windsor was offered to him, but his determination not to conform to the ceremonies of the church, led him to decline its acceptance. In 1662, he was silenced by the act of uniformity, which went into operation in August of that year, and which deprived more than two thousand ministers, lecturers, masters and fellows of colleges, and school-masters, of their livings. As he could not after this preach publicly, he maintained a private meeting at Newbury, whither he had re-

turned after an absence of a year or two. In 1671, upon some relaxation of the rigorous measures against the non-conformists, he resumed his public labors, and continued them until about the time of his death, which occurred at Inglefield, in Berkshire, 1 November, 1684, in the sixty third year of his age. He had been the minister of Newbury, in public and private, nearly forty years. Though he suffered less perhaps than most of his dissenting brethren, yet he did not purchase any mitigation of ecclesiastical severity by bending his principles to suit the times in which he lived. He lived and died a non-conformist. He generally received, notwithstanding his non-conformity, the respect of good judges of true and real worth, however much his religious sentiments differed from theirs. Dr. Calamy says of him, that "He was a universally accomplished person; one of a clear and strong reason, and of an exact and profound judgment. His learning was very considerable, and he was a charming preacher, having a most commanding voice and air. His temper was staid and cheerful; and his behaviour very genteel and obliging. He was a man of great generosity, and of an exemplary moderation: one addicted to no faction, but of a catholic spirit. In short, so eminent was his usefulness, as to cast no small reflection on those who had a hand in silencing and confining him." Anthony Wood acknowledges, that "he was accounted among his brethren a learned and a mighty man."

His publications were, 1. A Sermon on justification by faith, 1653; 2. The method of grace in the justification of sinners, being a defence of the preceding, against Mr. Eyre, 4 to. 1656. Of this work, Calamy says, it "deserves the perusal of all such as would see the point of justification nervously and exactly handled." 3. Church Members set in joint, 4to. 1656. He also published in

1661, a work written by his uncle-in-law, Rev. James Noyes, entitled Moses and Aaron; or the rights of the church and state; containing two disputations. His name is subscribed to the Lines "upon the tomb of the most Reverend Mr. John Cotton, late teacher of the church of Boston in New-England," published in the Magnalia, vol. i. 258, 259. *Calamy, Account of Ejected Ministers*, ii. 94, 95. *Non-conformist's Memorial*, iii. 290. *Winthrop, Hist. N. E.* ii. 161. 1 *Coll. Mass. Hist. Soc.* x. 32. *Holmes, Annals of America*, i. 414, 415. *Allen, Biographical Dict.* ART. WOODBRIDGE. *Mather, Magnalia*, ii. 20.

2. GEORGE DOWNING was born in the city of London in 1624, and accompanied his parents to this country when about thirteen years of age. His father, Emanuel Downing was a great friend to New-England, and was brother-in-law to John Winthrop, one of the principal founders of the colony of Massachusetts, and its first governor. On his arrival here as early as 1638, he settled at Salem, where he was soon chosen representative to the general court, and continued in office five years. His son George was placed under the tuition of Rev. John Fiske, who resided at Salem as a teacher several years, and by him was fitted for college. When he entered the new institution at Cambridge, it was under the instruction of Nathaniel Eaton, a man found to be not well tempered for his station, and who was therefore removed from it; but on his entering his junior year, it was placed under the presidency of Henry Dunster. He remained in this country after he received his Bachelor's degree, until 1645, when he went in a ship by way of Newfoundland to the West Indies,—his business being to instruct the seamen. He visited the Islands of St. Christopher's, Barbadoes, and Nevis, and, in each of these places, preached to such acceptance, that he

received very considerable offers to remain there. But he proceeded to England, where he was soon brought into notice, being, as Gov. Winthrop says, "a very able scholar, and of ready wit and fluent utterance." He was appointed chaplain in the regiment of Col John Okey, in the army of Lord Thomas Fairfax, who had the chief command of the parliament forces in the north, on the resignation of Lord Essex. In 1653, he was commissary general, and about the same time, scout-master general of the English army in Scotland. In the same year, he was employed in negotiations with the Duke of Savoy, and at home, served in the army, with which however, he was not long connected.

Having great talents for the speedy discharge of any trusts committed to him, he soon attracted the notice of Oliver Cromwell. He seems to have been fitted by nature for scenes of political manoeuvering, and his principles were of such flexible character, that he could easily accommodate them to any service which the times required. It was his aptness for State affairs, and his great assiduity in business, sthat gained for him the distinctions of rank and office, which he enjoyed. In 1655, being secretary to John Thurloe, who was secretary of Cromwell, he visited the French king on public business, and communicated his instructions in Latin. In 1656, he was chosen member of parliament from the Scotch borough of Haddington in Scotland, under General Monk's instructions. In 1657, he was appointed minister to Holland, by Cromwell, who, in assigning him this station, in a letter of credence says, "George Downing is a person of eminent quality, and after a long trial of his fidelity, probity and diligence, in several and various negotiations, well approved and valued by us, him we have thought fitting to send to your Lordships,

dignified with the character of our agent," &c. He had the same employment under Richard Cromwell in 1660, and his services in this station appear to have been great, of which abundant evidence is afforded in Thurloe's State Papers.

While in the Netherlands, he seems to have had considerable acquaintance with De Thou, minister from France, who had much respect for his diplomatic abilities. In July, 1658, he wrote to his government that De Thou was anxious to obtain the picture of Cromwell as a special favor. By attempting to prevent the English at the Hague from praying for Charles Stuart, he displeased the queen of Bohemia, so much that she said, she would no more worship with them. This attempt moreover nearly cost him his life; for three of his own countrymen watched forhim one evening, with the intention of assasinating him, but were unsuccessful. He wrote on the 9th of August, that he had warm debates with De Witt concerning the English ships captured by the Dutch in the India seas. He was active in watching the plans of the royalists on the continent, and prompt in communicating them to his government. In the last year of his mission, he was employed in bringing about a peace between Denmark and Sweden, and in ascertaining the designs and proceedings of the friends to the exiled Charles.

When he had become convinced that there was a prospect that this monarch would be restored to the throne of his ancestors, he changed sides, and took every opportunity to show his loyalty to the king. He was soon elected burgess for Morpeth, in Northumberland, to serve in the parliament, which convened at Westminster, 8 May, 1661. Previous to this, the order of knighthood had been conferred on him. He was appointed about the same time by Charles to the same station in Holland, which he had held under the Cromwells. In March, 1662, while in that county, in order to

show his zeal and love for his majesty, he procured the arrest of John Okey, Miles Corbet and John Barkstead, three of the judges who had condemned to death, Charles I., and sent them to England for trial. Okey had been the friend of Downing, who served in his regiment as chaplain. With the other two, he had co-operated in the cause of parliament. His conduct therefore, in this transaction was justly reprobated. It is thus spoken of by his contemporary Pepys, who had been a clerk in Downing's office. "This morning [12 March, 1662] we had news that Sir G. Downing, (like a perfidious rogue, though the action is good and of service to the king, yet he cannot with a good conscience do it) hath taken Okey, Corbet and Barkstead at Delft, in Holland, and sent them home in the Blackmore. Sir W. Penn talking to me this afternoon of what a strange thing it is for Downing to do this, he told me of a speech he made to the Lord's States of Holland, telling them to their faces, that he observed that he was not received with the respect and observance, that he was when he came from the traitor and rebel Cromwell; by whom I am sure he hath got all he hath in the world, and they know it too." Under date of the 17th, mentioning the arrival of the judges, Pepys adds, "The captain tells me that the Dutch were a good while before they could be persuaded to let them go, they being taken prisoners in their land. But Sir George Downing would not be answered so, though all the world takes notice of him for a most ungrateful villain for his pains."

In 1663, he was created a baronet, and is styled of East-Hatley, in Cambridgeshire. In 1667, his majesty's commissioners of the treasury chose him for their secretary. The writer already quoted, states under 1668, that Mr. Downing discoursed with him about having given advice to his

majesty for prosecuting the Dutch war, but that the king had hearkened to other counsellors, and thus subjected the nation to loss. He also informed Pepys at this time, that when in Holland, "he had so good spies, that he hath had the keys taken out of De Witt's pocket when he was abed, and his closet opened and papers brought to him and left in his hands for an hour, and carried back and laid in the place again, and the keys put into his pocket again. He says he hath had their most private debates, that have been but between two or three of the chief of them, brought to him—in an hour after that, hath sent word thereof to the king."

In 1671, he was again sent to Holland, to adjust some difficulties which had arisen between the English and the Dutch, but returning home, through fear or some other cause, before he had executed the business of his mission to the satisfaction of the king, he was imprisoned in the tower of London. An article of news from England received in this country in 1672, says, "Sir George Downing is in the tower, it is said, because he returned from Holland, where he was sent ambassador, before his time. As it is reported, he had no small share of abuse offered him there. They printed the sermons he preached in Oliver's time, and drew three pictures of him. 1. Preaching in a tub; over it was written, *This I was.* 2. A treacherous courtier,—over it, *This I am.* 3. Hanging in a gibbet, and over it, *This I shall be.*" He seems to have been afterwards released from confinement, and restored to royal favor. In the difficulties which the New-England colonies had with Charles II., from 1679, Mr. Downing is represented as having been very friendly to Massachusetts. He died in 1684, the same year, in which that colony was deprived of its charter, being about 60 years of age.

Governor Hutchinson says that Downing's character runs low with the best historians of England. It was much lower with his countrymen in New-England; and it became a proverbial expression to say of a false man who betrayed his trust, that he was an arrant George Downing."

Rev. Mr. Felt, in his Annals of Salem, thus speaks of him;—"He was evidently a person of respectable talents. The responsible trusts committed to him under different administrations, show that he was no ordinary statesman. Whatever government he served, whether of Parliament, the Cromwells, or Charles II., he did it with faithfulness. The deed of his apprehending those who had fought for the same cause with him, is a dark spot on his reputation. Could his own defence of this affair be read, he would probably state, that it was a command of his majesty, and he must obey him, though at the cost of ruin to his friends. But still it would have been far more for his fame, had he said: Sire, spare me in this thing, though at the expense of all my honors and treasures, yea, my life itself. In reference to his serving diligently the several governments under which he fell, there is no conclusive proof that he was a greater friend to tyranny than to freedom."

Sir George left a family, and his descendants have enjoyed stations of honor and wealth. His wife, whom he married in 1654, was a sister of the Right Hon. Charles Howard, of Naworth, in the county of Cumberland. His son George, who married Catharine, eldest daughter of James, earl of Salisbury, was one of the tellers in the exchequer in 1680. Charles, another son, was living in London in 1700, and sold the farm in Salem, which formerly belonged to his grandfather, Emanuel Downing. George, son of George and Catharine Downing, and grandson to Sir George, was in three different parliaments, 1710,

1713, and 1727. He died in 1747, without issue, and left a splendid bequest for the foundation of a college at Cambridge, England, incorporated in 1800, on a more liberal foundation than any other in that renowned university. This bequest exceeds £150,000. The assertion made in the Magna Britannia and by several English writers, that Sir George was son of Calibute Downing, L L. D., is satisfactorily refuted by Mr. Savage, in a copious Note in his edition of Winthrop. *Winthrop, Hist. N. E.* ii. 240, 243. *Savage, Note in do.* ii. 240, 242. *Felt, Annals of Salem*, 156, 168—170, 531. *Hutchinson, Hist. Mass.* i. 107. ii. 10. *Wood, Athenæ Oxoniensis*, ii. 27. *Memoirs of Pepys*, i. 134, 135; ii. 58, 291. *Dyer, Hist. Univ. Cambridge*, ii. 440—447. *Johnson, Hist. N. E.* 165. *Ibid. in 2 Coll. Mass. Hist. Soc.* vii. 29. *Lempriere, Univ. Biog.* (*Lord's Edit.*) ii. 552. *Marvell, Seasonable Argument*, cited by Mr. Savage. *Mather, Magnalia*, ii. 20. *Magna Britannia*, ii. 19.

3. JOHN BULKLEY, son of Rev. Peter Bulkley, by his first wife, was born in England in 1619. His father came to this country in 1635, and was one of the first settlers of Concord, Massachusetts, and was esteemed as one of the ablest writers and divines of New England. He died 9 March, 1659, aged 76, leaving three sons who were educated for the ministry. Another son not thus educated was graduated at Harvard in 1660, and was distinguished in civil life. John was probably prepared for college by his father, who was regarded as an excellent classical scholar. At the age of twenty-three, he received the degree of Bachelor of Arts. The next year after he was graduated, he joined the expedition which was sent out by the government of Massachusetts to arrest Samuel Gorton, a fanatic, who gave much disturbance to the rigid puritans of New-England. After re-

ceiving his second degree in 1645, and prior to 1651, he embarked for England, where he had relations of wealth and distinction. He was settled in the ministry in the town of Fordham, in the county of Essex, and continued to exercise his clerical functions with good acceptance and success. He might have remained here during life, but for the act of uniformity, which silenced his friend and classmate Woodbridge. He refused to conform to the ceremonies, and thereby lost his living, and was prevented from exercising his ministry in any part of England. He now turned his attention to medicine, and was soon qualified to practise as a physician, which he did with good success; and, as Dr. Calamy observes, administered "natural and spiritual physic together." He is said to have had a high reputation for his learning among those capable of estimating his talents. He was distinguished for his piety, and it is remarked that "his whole life was a continual sermon." After he became a physician, his residence was at Wapping, in the suburbs of London, and he continued there, or in the vicinity, until his death. He occasionally appeared in the pulpit after the severity against the non-conformists had in some degree abated. But yet, says Dr. Calamy, "he might truly be said to preach every day in the week, and seldom did he visit his patients, without reading a lecture of divinity to them, and praying with them." He died near the tower of London, in 1689, aged 70 years. His brother Peter died at Concord, Massachusetts, the preceding year in his 45th year. *Calamy, account of Ejected Ministers*, ii. 311, 312.

4. William Hubbard, was son of William Hubbard, who came to New-England as early as 1630, and after a few years established himself at Ipswich, Massachusetts, which town he represented in the general court six years between 1638,

and 1646. He removed to Boston and died about 1670, leaving three sons, William, Richard and Nathaniel. William, the eldest, was born in England in 1621, and received his Bachelor's degree at the age of twenty-one. It does not appear where he spent the time from this period until he had passed the age of thirty-five years. But he had within that time studied theology, and assisted Rev. Thomas Cobbet in the ministry at Ipswich. About the year 1657, he was ordained as the colleague of Mr. Cobbet, who though in the prime of his usefulness, required an assistant on account of the extent and arduousness of his ministerial labors. Ipswich was at that time a desirable situation for a young clergyman. There was hardly any place in New-England at the time of Mr. Hubbard's settlement, which had so large a proportion among its popu'ation, of gifted intelligent minds. It had been settled "by men of good rank and quality, many of them having the yearly revenue of large lands in England, before they came to this wilderness." As Mr. Cobbet continued active in his ministerial duties until old age, Mr. Hubbard must have enjoyed considerable leisure, which appears to have been employed in historical investigations. But his success was not equal to the wishes of the present generation, although his labors procured for him much favor and respect from his contemporaries. His first historical work was "A Narrative of the Troubles with the Indians in 1676 and 1677; with a Supplement concerning the war with the Pequods in 1637." 4to. pp. 132. To which is annexed a Table and Postscript in 12 pages, and also, "A Narrative of the Troubles with the Indians in New-England, from Piscataqua to Pemmaquid," 4to. pp. 88. The whole was published at Boston, in 1677. The same work was printed in London in 1677, under the title of the Present State of New-

England. He was in England in 1678, and might have gone thither for the purpose of having the work published there.

His history of New-England was completed in 1680, to which period the narrative of events is continued. In that year, it was submitted to the examination of the general court of Massachusetts, who appointed a committee, consisting of William Stoughton, Capt. Daniel Fisher, Lieut. William Johnson, and Capt. William Johnson, "to peruse it and give their opinion." The chirography of Mr. Hubbard was not easy to read, and this probably was one reason why the committee did not complete the service assigned them for nearly two years afterwards. On the 11 October, 1682, the general court granted fifty pounds to the author "as a manifestation of thankfulness," for this history, "he transcribing it fairly, *that it may be more easily perused.*" It appears that he procured some person to copy his work, as the MS. which now exists in the archives of the Massachusetts Historical Society, and fairly written in upwards of 300 pages, is not in his handwriting, but has his emendations. It was published by the Massachusetts Historical Society encouraged by a very liberal subscription of the legislature to it for the use of the commonwealth, and it makes the V. and VI. volumes of the second series of the Society's Collections. It was thought at the time of its publication that it would bring a considerable accession of facts to New-England history, but its value was much lessened by the publication of Gov. Winthrop's MSS. by Mr. Savage, in 1825 and 1826. From this work, Mr. Hubbard derived most of his facts and sometimes the very language, down to 1649.

In 1685, he lost his venerable colleague, Mr. Cobbet, who died on the 5 November, aged 77. For two years afterwards, he was alone in the

ministry; but in 1687, he received as his colleague, Rev. John Denison, grandson of his early friend and parishioner, Major-general Daniel Denison. The connexion was short, as Mr. Denison died in September, 1689. Three years afterwards, Rev. John Rogers, son of President Rogers, was ordained as colleague to Mr. Hubbard, whom he survived many years. The connexion was probably the more agreeable to him, as Mr. Rogers was nephew of the first wife of Mr. Hubbard.

In 1688, Mr. Hubbard was invited to officiate at the commencement that year, and received from Sir Edmund Andros the following notice of his appointment.

Sir Edmund Andros, Knight, &c.

The Rev. Mr. WILLIAM HUBBARD, Greeting:

"Whereas the Presidency or Rectorship of Harvard College, in Cambridge, within this his Majesty's territory and dominion of New-England, is now vacant, I do therefore, with the advice of council, by these Presents, constitute, authorize and appoint you the said William Hubbard, to exercise and officiate as President of the said College, at the next commencement to be had for the same, in as full and ample a manner as any former President or Rector hath or ought to have enjoyed.

Given under my hand and seal, at Boston, the 2d day of June, in the fourth year of his Majesty's reign, Annoque Domini 1688."

If Mr. Hubbard officiated at the ensuing commencement, when it appears no degrees were conferred, we can readily account for the reason that Increase Mather was not invited, (See Dr. Eliot's Biog. Dict. Art. HUBBARD.) as he was at that time in England, as agent of the colony. If he officiated in 1684, the year President Rogers died, as seems to be intimated by Dr. Eliot,

there was a propriety in his being selected, although "Increase Mather was in the neighborhood," as Mr. Hubbard was the oldest clergyman then living in New-England, of the alumni of the College, and his character and talents entitled him to the distinction. Dr. Eliot, whose characters have been considered as drawn with considerable discrimination, bestows a full share of praise on Mr. Hubbard, saying, "he was certainly for many years, the most eminent minister in the county of Essex; equal to any in the province for learning and candor; and superior to all his contemporaries as a writer." Governor Hutchinson gives him the character of "a man of learning, and of a candid benevolent mind, accompanied with a good degree of catholicism."

The publications of Mr. Hubbard, besides those already named, were, the Election sermon, 1676, entitled, The happiness of a people in the wisdom of their rulers directing, and in obedience of their brethren attending, unto what Israel ought to do. 4to. 1676; A Fast sermon, 1682; A Funeral discourse on Major-general Daniel Denison, 1684, and A Testimony to the order of the Gospel in the churches of New-England, in connexion with Rev. John Higginson of Salem.

Mr. Hubbard married Margaret Rogers, daughter of his predecessor, Rev. Nathaniel Rogers. A second wife, whom he married in his seventy-third year, was Mary, widow of Samuel Pearce. This marriage, according to Rev. Mr. Frisbie, excited the displeasure of his parish, "for though she was a serious worthy woman, she was rather in the lower scenes of life, and not sufficiently fitted, as they thought, for the station." Mr. Hubbard had as many as three children, born before the death of their grandfather Rogers, in 1655. Their names were John, Nathaniel and Margaret. John and his wife Ann were living in Bos-

ton in 1680. John Hubbard, who was graduated in 1695, is supposed to have been a son of John or Nathaniel; as was Nathaniel Hubbard, who was graduated in 1698. Margaret married John Pynchon, Esq. of Springfield, where she died 11 November, 1716. Her children were John, born at Ipswich, who had a large family, and died 12 July, 1742; Margaret, who married Capt. Nathaniel Downing, and William, born at Ipswich, 1689, married Catharine, daughter of Rev. Daniel Brewer, and died 1 January 1741, leaving a number of children, of whom William was graduated in 1743. *Allen, Biog. Dict.* Art. HUBBARD. *Eliot, do. Holmes, Annals of America*, i. 490. *Hutchinson, Hist. Mass.* ii. 147. 1 *Coll. Mass. Hist. Soc.* vii. 253. x. 32—35. *Ibid. 2d Series*, ii. *Editors' Preface to Hist. N. E. Rev. Joseph B. Felt, MS. Letter.*

5. SAMUEL BELLINGHAM, M. D., son of Richard Bellingham, governor of Massachusetts colony, was born in England, and probably accompanied his father to this country in 1634. Having completed his academical studies and taken his first degree, he commenced the study of medicine, and repaired to Europe, to enjoy those advantages in completing his professional studies, which New-England did not at that time afford. He appears to have been in England in 1660, about which time he met with Increase Mather, then on a tour in that country, and they entered into an arrangement to travel in company on the continent. But he was soon after obliged to go to Holland on some sudden emergency, and Mr. Mather considered himself as released from the engagement. Mr. Bellingham however, afterwards travelled on the continent; was sometime at Leyden, and obtained from that university the degree of Doctor of Medicine. It is believed that he visited his friends in New-England once or

twice after he first left it. He finally settled in London, where he married the Widow Savage, and lived until he was between 70 and 80 years of age. He was the only son of Gov. Bellingham who survived his father. *MS. documents. Remarkables of Dr. Increase Mather, 22. Mather, Magnalia, ii. 23.*

6. JOHN WILSON was son of Rev. John Wilson, the first minister of the First Church in Boston, and grandson of Rev. William Wilson, D. D., prebendary of St. Paul's in London, whose wife was neice of Edmund Grindal, archbishop of Canterbury. He was born in London in Sept. 1621, came with his father to New-England on his second voyage hither. Dr. Cotton Mather gives the following account of an accident which happened to him in his early years. "When a child, he fell upon his head, from a loft, four stories high, into the street, from whence he was taken up for dead, and so battered and bruised and bloody with his fall, that it struck horror into the beholders: but Mr. Wilson [the father] had a wonderful return of his prayers in the recovery of the child, both unto *life* and unto *sense*; insomuch that he continued unto *old age*, a faithful, painful, useful minister of the Gospel." After preaching several years, he was invited to assist Rev. Richard Mather, of Dorchester, Massachusetts, and was ordained as his "coadjutor" in 1649. Johnson calls him *pastor* to the church at Dorchester. He continued at this place two years after his settlement, and then removed to the neighboring town of Medfield, where he was minister forty years. He died 23 August, 1691, at the age of 70. He preached the Artillery Election sermon in 1668, but it was not printed, and it does not appear that he ever published any thing.

Mr. Wilson married Sarah Hooker, daughter

of Rev. Thomas Hooker, of Hartford Connecticut. His son John was baptized in his grandfather Wilson's church at Boston, 8 July, 1649. His children born in Medfield were, Thomas, 1652; Elizabeth, in 1653; Elizabeth, 2d in 1656, who married Rev. Thomas Weld of Dunstable; Increase; John, 2d. in 1660, who resided in Braintree, and was probably the same who was one of his majesty's justices there in 1705; and Thomas, 2d. in 1662. Another daughter is said to have been Susan, the wife of Rev. Grindal Rawson, who was graduated in 1678.

Several of the descendants of Mr. Wilson have been educated at Harvard. *Mather, Magnalia*, i. 288. *Harris, Memorials of the First Church in Dorchester*, 16. *Records of the First Church in Boston. Medfield Town Records. Whitman, Hist. Artill Co.* 142. *Savage, Notes in Winthrop*, i. 222, 310, 311. *Johnson, Hist. N. E.* 165. *F. Jackson, MS. Extracts from Records.*

7. HENRY SALTONSTALL, M. D., son of Sir Richard Saltonstall, one of the patentees and first settlers of Massachusetts, was born in England, and accompanied his father to New-England in 1630. In 1639, he was admitted a member of the Artillery Company in Boston, and was probably one of the youngest of the company at that time. Three years after, he received the degree of Bachelor of Arts at Harvard, and soon left the country. He went to England, studied medicine, and in 1644 visited Holland. He was in Italy in 1649, and received from the University of Padua, the degree of Doctor of Medicine. In June, 1652, he received a similar honor from the University of Oxford. He did not return to this country to reside, although some of his relations remained here, and the family have continued here with much reputation to the present time. Samuel Saltonstall, one of his brothers, lived in New-

England more than fifty years, and died at Watertown, where his father resided while he remained in this country, 21 January, 1696. *MS. Papers. W. Winthrop, MS. Catalogue.*

8. Tobias Barnard, after he graduated, returned to England. To what family he belonged I have not ascertained. Mr. Prince in his Annals, mentions a Mr. Barnard as the first minister of Weymouth. A volume of records in the clerk's office in Boston, which gives the births in Weymouth for several years, contains the name of Massachel Barnard of the latter place, as early as 1637, in which year, and in 1639, two of his children were born; but no where is he described as the minister of Weymouth. The graduate *may have* belonged to the Weymouth family, but there appears no evidence that he did. In the Theses of the first class, published by Gov. Hutchinson, his name is placed last. *Johnson, Hist. N. E.* 165. *Prince, Annals of N. E.* i. 151.

9. Nathaniel Brewster, B. D., supposed to have been grandson of Elder William Brewster, one of the Pilgrims at Plymouth, and one who received his education at the University of Cambridge, in England, was, if born at Plymouth, the first native in all North-America who received a collegiate degree in this country. After leaving college, he followed the example of several of his classmates, and sought in England that sphere of usefulness and that preferment which could not be enjoyed here. Gov. Hutchinson says, he settled in the ministry in the county of Norfolk. From his having received the degree of Bachelor of Divinity from the University of Dublin, it may be inferred that he was sometime in that city, and possibly, associated with Rev. Samuel Mather, or if not, that he obtained his degree through the influence of this early friend and companion. He might have continued

in England during his life had not the general ejectment of ministers under Charles II. taken place. When that event occurred, he left the country, and arrived at Boston, in 1662, with several others who had been or were afterwards in the ministry. After preaching at different places, and probably having visited his friends at Plymouth and at Norwich, in Connecticut, he went to Long-Island, and was settled over the church in Brook-haven in 1665, and there continued until his death in 1690. He must have been nearly 70 years of age. It is a tradition in the family, that he married Sarah, daughter of Roger Ludlow, deputy-governor of Connecticut. He left three sons, John, Timothy and Daniel, whose descendants continue, and are respectable on the Island. His son Daniel was a magistrate in Brook-haven many years. Some of his descendants have received the honors of Yale college. *Wood, Hist. of Towns on Long-Island*, 48. *Hutchinson, Hist. Mass.* i. 107. *Roxbury Church Records.*

1643.

10. JOHN JONES, son of Rev. John Jones, the first pastor of the church in Concord, Massachusetts, came to New-England with his father, who arrived at Boston, 3 October, 1635. He was graduated in 1643, and in May, 1645, was admitted freeman of the Massachusetts colony. As early as 1651, he was living in the Bermudas or Somers Islands, as appears from Johnson, who, in speaking of several of the early graduates of Harvard College, says, "Mr. Jones, another of the first fruits of this college is employed in these Western parts of Mevis, one of the Summer Islands." In speaking of the father in some complimentary verses, he again alludes to the son as follows:

"Leading thy *son* to Land, yet more remote,
"To feed his flock upon this Western waste:
"Exhort him then Christ's kingdom to promote,
"That he with thee of lasting joys may taste."

What became of Mr. Jones after his employment in the Bermudas, I know not. He was numbered with the dead in 1698. *Shepard, MS. Journal. Johnson, Hist. N. E.* 82, 165. *Winthrop, Hist. N. E.* i. 169, 189. ii. 374. *Mather, Magnalia,* ii. 23.

11. Samuel Mather, son of Rev. Richard Mather, was born at Magna-Wotton, in Lancashire, England, 13 May, 1626. His father, the great ancestor of the Mather family in this country, and one of the most eminent divines among the Fathers of New-England, arrived in Boston harbor, 17 August, 1635, and was constituted the teacher of the church in Dorchester, in Massachusetts, where he died, 22 April, 1669, aged 73. His wife and four sons accompanied him to this country. Two sons were born after he arrived here. Four of the sons were educated at Harvard, of whom Samuel was the eldest. He was graduated in the 18th year of his age, and before he was twenty-five, he was made fellow of the college. He was held in such estimation by the students, that when he left them, they put on badges of mourning. When he began to preach, he spent some time in Rowley as an assistant to Rev. Ezekiel Rogers. When the second, or North Church was gathered in Boston, he was invited to take charge of it, and officiated as preacher one winter, but declined to become its minister. Several circumstances induced him to go to England in 1650. On his voyage, he escaped a most violent storm, and the ship in which he embarked was singularly preserved from being burnt. He spent some time at Oxford, and was made chaplain at Magdalen college in that Uni-

versity. He was admitted to the degree of Master of Arts both at Oxford and Cambridge. He frequently preached at St. Mary's. He accompanied the English commissioners to Scotland, and continued preaching the gospel there publicly at Leith, two years. In 1651, he returned to England, but soon after, went to Ireland with Lord Henry Cromwell, who was accompanied by Dr. Harrison, Dr. Winter and Mr. Charnock. He was here made senior fellow of Trinity College in Dublin, where he again took his degrees. He was connected as colleague with Dr. Winter in his public ministry, preaching every Sabbath morning at the church of St. Nicholas in Dublin; besides officiating once in six weeks before the lord-deputy and council. His preaching was much esteemed and very successful. He was publicly ordained by Dr. Winter, Mr. Taylor and Mr. Jenner, 5 December, 1656. His liberality, although a decided nonconformist is confessed by Anthony Wood, who admits, that "though he was a Congregational-man, and in his principles a high Nonconformist, yet he was observed by some, to be civil to those of the Episcopal persuasion, when it was in his power to do them a displeasure. And when the Lord-Deputy gave a commission to him and others, in order to the displeasing of Episcopal ministers in the province of Munster, he declined it: As he did afterwards do the like matter in Dublin; alleging that he was called into that country to preach the gospel, and not to hinder others from doing it." Notwithstanding this tolerant and christian spirit, he was soon after the restoration of Charles II., suspended from the ministry on account of two sermons he preached at Dublin, against the revival of the ceremonies of the English church, from 2 Kings xviii. 4. Dr. Calamy says, "he was represented as seditious, and guilty of treason;

though he had not a disrepectful word of the king or government, but only set himself to prove, that the ecclesiastical ceremonies then about to be restored, had no warrant from the word of God." Mr. Ware says in his Hist. of the Old North Church, that he met with these sermons at the Boston Athenæum,—that they are full of power and spirit, and that he "found in them passages in the finest style of that peculiar puritan eloquence, which is so happily imitated in Walter Scott's Romances."

Being prevented from any farther service in Ireland, Mr. Mather returned to England, and was the minister of Burton-Wood until the Bartholomew act took place in 1662. He then went to Dublin, where he gathered a church at his own house. He continued to preach here without molestation until 18 September, 1664, when he was arrested by an officer and carried to the main guard. "There," says Dr. Calamy, "he reasoned with the officers and soldiers about their disturbing a meeting of Protestants, when yet they gave no disturbance to the Papists, who said mass without any interruption. They told him, that such men as he were more dangerous than the Papists, &c. The mayor having consulted the lord-deputy, told Mr. Mather that he might go to his lodgings, but, that he must appear the next day before his lordship, for which he and some others gave their word. Being the next day before the mayor, he told him, that the lord-deputy was much incensed against him for his conventicle, being informed that there were many old discontented officers there. Mr. Mather denied that he saw any of those there whom the mayor named, and gave him an account of his sermon, which was on John ii. 15—17; and could not give any reasonable offence. However, that evening, he was seized by a pursuivant from the lord-deputy,

and the next day imprisoned; but soon released." When Dr. Stubbs by some printed letters brought into notice Valentine Greatarick, who pretended to some extraordinary powers in curing diseases, and was much resorted to by the people of Dublin, Mr. Mather wrote a discourse against his pretensions, which was much commended, but not allowed to be printed on account of the author's character. A certain lady having sent him a discourse, written by several Roman Catholic clergymen, entitled "The One only, and Singular only One Catholic and Roman faith," he drew up an answer to it, which was published, and was well received. He continued to do good in all ways within his power till his death, and supported the character of a good scholar and a man of general benevolence. As a preacher, he held the first rank, and his name was known throughout the kingdom. He died 29 October, 1671, in the 46th year of his age, and was buried in Dublin. He was succeeded in his congregation by his younger brother, Nathaniel Mather. His publications were, A Wholesome Caveat for a time of liberty, 1652; Two Sermons against the revival of the ceremonies of the English church, preached a. 1660; A treatise against Stinted Liturgies; an Irenicum, in order to an agreement between Presbyterians, Independents, and Anabaptists; A Defence of the protestant religion against popery, 1671; A Course of sermons upon the Old Testament types, with some discourses against modern superstitions, which were published by his brother after his decease; and Observations on the Holy Scriptures: useful to be considered in the daily reading the lively Oracles, 1707, 18mo. pp. 164.

Mr. Mather married in 1656, the sister of Sir John Stevens, by whom he had several children, all of whom excepting one, a daughter, died

young. His wife died in 1668. *Mather, Magnalia*, ii. 33—48. *Ibid. Remarkables of Dr. Increase Mather*, 15, 16. *Calamy, Account of Ejected Ministers*, ii. 415—417. *Neal, Hist. of N. E.* i. 385. *Hutchinson, Hist. Mass.* i. 108. *Magna Britannia*, iii. 1304. *Wood, Athenæ Oxoniensis*, ii. 489, 490. 1 *Coll. Mass. Hist. Soc.* iv. 178, 179.

12. Samuel Danforth, son of Nicholas Danforth, was born at Framlingham, in the county of Suffolk, England, in September, 1626. His father came to this country in 1634, and settled at Cambridge, and was elected the representative of that town in 1636 and 1637. Dr. C. Mather says, "he was a gentleman of such estate and repute in the *world*, that it cost him a considerable sum to escape the Knighthood which king Charles imposed upon all of so much per annum; and of such figure and esteem in the *church*, that he procured that famous lecture at Framlingham in Suffolk, where he had a fine manor." Samuel was not quite eleven years old when his father died. On this event, he was committed to the parental care of Rev. Thomas Shepard, to whose church Mr. Danforth belonged, and who proved a kind patron to his son. After being graduated, he was appointed tutor, and was made the second fellow of the college, whose name appears on the catalogue of graduates. After the return of Rev. Thomas Weld to England, he was invited by the church in Roxbury, Massachusetts, to become a colleague to Rev. John Eliot, whose labors among the Indians, and in translating the Bible into the Indian language, required much of his time. He accepted the invitation, and was ordained 24 September, 1650. He proved a judicious, faithful and affectionate preacher of the gospel. His sensibilities were so acute, that it is said, he rarely, if ever, ended a sermon without

weeping. It was his practice to write his sermons twice over, "and in a fair long hand." His utterance was free and clear; his memory very tenacious, and never known to fail him. He was particularly watchful over the members of his church; very attentive, and full of consolation to the sick; and careful to prevent and check any disorders or irregularities among the people of his charge. He used his influence to have such persons allowed to keep places of public entertainment, as would maintain good regulations and correct manners in their houses. And when he saw from his study window, "any town dwellers tippling at the tavern, he would go over and chide them away." While young, and afterwards, he devoted some portion of his time to astronomical pursuits, and published almanacks for several years. Those from 1646 to 1649, inclusive, I have seen, and some of them are valuable for the chronological tables at the end. These tables were consulted and cited by Mr. Prince in his New-England Chronology. Mr. Danforth published an account of the comet which appeared in 1664, with a brief theological application. He contends that a comet is a heavenly body, moving according to defined laws, and that its appearance is portentous. His other publications are, the Election sermon in 1670, entitled a recognition of New-England's errand into the wilderness, from Matt. xi. 7—9, 4to. pp. 24; and the Cry of Sodom inquired into, upon occasion of the arraignment and condemnation of Benjamin Goad, for his prodigious villany, 4to pp. 30, 1674. Several specimens of his poetry are found in his almanacks. They appear to be more tuneful than the verses of some of his contemporaries. One of his sons wrote poetry, and several, in the collateral branches of the family, appear to have been similarly gifted.

(1) Mr. Danforth died of a fever of six days continuance, on the 19 November, 1674, aged 48 years. Such was his peace in his departure, that Mr. Eliot his colleague, used to say, "my brother

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(1) The following, presumed to be a specimen of Rev. Samuel Danforth's Poetry, is copied from his Almanack for 1648.

"Awake yee westerne Nymphs, arise and sing:
And with fresh tunes salute your welcome spring.
Behold a choyce, a rare and pleasant plant,
Which nothing but its parallell doth want.
'Twas but a tender slip a while agoe,
About twice ten years or a little moe,
But now 'tis grown unto such comely state,
That one would think't an Olive tree or Date.
A skilfull Husbandman he was who brought
This matchless plant from far, and here hath sought
A place to set it in: and for it's sake,
The wildernes a pleasant land doth make.
And with a tender care it setts and dresses,
Digs round about it, waters, dungs and blesses.
And, that it may fruit forth in season bring,
Doth lop and cut, and prune it every spring.
Bright Phœbus casts his silver sparkling ray,
Upon this thriving plant both night and day.
And with a pleasant aspect smiles upon
The tender buds and blooms that hang thereon.
The lofty skyes their christall drops bestow;
Which cause the plant to flourish and to grow.
The radiant Star is in it's Horoscope,
And there 'twill raigne and rule for aye, we hope.
At this tree's roots Astraa sits and sings
And waters it, whence upright JUSTICE springs.
Which yearly shoots forth Lawes and Libertyes,
That no mans Will or Wit may tyrannize.
Those birds of prey, who sometime have opprest
And stain'd the country with their filthy nest,
Justice abhors; and one day hopes to finde
A way to make all promise-breakers grinde.
On this tree's top hangs pleasant LIBERTY,
Not seen in Austria, France, Spain, Italy.
Some fling their swords at it, their caps some cast
In Britain 'twill not downe, it hangs so fast.
A loosnes (true) it breeds (Galen ne'er saw)
Alas! the reason is, men eat it raw.
True Liberty's there ripe, where all confes

Danforth made the most glorious end I ever saw." Dr. C. Mather gives him the following epitaph:

"Non dubium est, quin eo verit, quo *stella* eunt,
"Danforthus, qui *stellis* semper se associavit."

They may do what they will but wickednes.
PEACE is another fruit; which this tree bears,
The chiefest garland that this Country wears.
Which over all house-tops, townes, fields doth spread,
And stuffs the pillow for each weary head.
It bloom'd in Europe once, but now 'tis gon:
And's glad to find a desart-mansion.
Thousands to buye it with their blood have fought
But cannot finde it; we ha't here for nought.
In times of yore, (some say, it is no ly)
There was a tree that brought forth UNITY.
It grew a little while, a year or twain,
But since 'twas nipt, 't hath scarce been seen again,
'Till some here sought it, and they finde it now
With trembling for to hang on every bough.
At this faire fruit, no wonder, if they shall
Be cudgells flung sometimes, but 'twill not fall.
Forsaken TRUTH, Times daughter, groweth here,
(More pretious fruit, what tree did ever beare?)
Whose pleasant sight aloft hath many fed,
And what falls down knocks Error on the head.
Blinde Novio sayes, that nothing here is true,
Because (thinks he) no old thing can be new.
Alas poor smoaky Times, that can't yet see,
Where Truth doth grow, on this or on that Tree.
Few think, who only hear, but doe not see,
That PLENTY groweth much upon this tree.
That since the mighty COW her crown hath lost,
In every place shee's made to rule the rost:
That heaps of Wheat, Pork, Bisket, Beef and Beer,
Masts, Pipe-staves, Fish should store both farre and neer:
Which fetch in Wines, Cloth, Sweets and good Tobac—
O be contented then, ye cannot lack.
Of late from this tree's root within the ground
Rich MINES branch out, Iron and Lead are found,
Better than Peru's gold or Mexico's
Which cannot weapon us against our foes,
Nor make us howes, nor siths, nor plough-shares mend;
Without which tools mens honest lives would end.
Some silver-mine, if any here doe wish,
They it may finde i' th' bellyes of our fish.
But lest this Olive plant in time should wither,

Mr. Danforth married in 1651, a daughter of Rev. John Wilson, of Boston. After his death, she married Mr. Ruck of Boston, where she died 13 September, 1713, in her 81st year. By her, Mr. D. had 12 children, of whom Samuel, the first born, died in 1653, and the next three died in 1659. John, the fifth child, born 8 November, 1660, graduated at Harvard in 1677, was the minister of Dorchester. Samuel, the 2d. of the name, born 18 December, 1666, graduated at Harvard 1683, was the minister of Taunton. (See 1677 and 1683.) His daughter Mary became the 2d. wife of Hon. Edward Bromfield, 4 June, 1683, and they lived together fifty-one years. Edmund Bromfield, their son, born Nov. 1695, was an eminent merchant in Boston, and father of Edward Bromfield, who was graduated at Harvard in 1742. Another daughter of Mr. D. died 26 October, 1672. Mr. D. had two brothers, Thomas and Jonathan, the first of whom was deputy-governor, and judge of the superior court of Massachusetts. *Mather, Magnalia*, i. 286. ii. 20, 23, 48—54. *Allen, Amer. Biog. Dict.* 323. *Eliot, N. E. Biog. Dict. Sullivan, Hist. Maine*, 385. *Hist. Memoir Billerica*, 14. *Pemberton, MS. Chronology.*

And so its fruit and glory end togither,
The prudent Husband-men are pleased to spare
No work or paines, no labour, cost or care,
A NURSERY to plant, with tender sprigs,
Young shoots and sprouts, small branches, slips and twigs:
Whence timely may arise a good supply
In room of sage and aged ones that dye.
The wildest SHRUBS, that forrest ever bare,
Of late into this Olive grafted are,
Welcome poor natives from your salvage fold.
Your hopes we prize above all Western gold.
Your pray'rs, tears, knowledge, labours promise much,
Wo, if you be not, as you promise, such.
Sprout forth, poor sprigs, that all the world may ring
How Heathen shrubs kisse Jesus for their King."

13. JOHN ALLIN was probably among those "sent hither from England" to obtain an education. He may have been son of Rev. John Allin of Surslingham, in the county of Norfolk, who made a donation of £ 25 to the treasury of the Massachusetts colony in 1635. Soon after taking his Bachelor's degree, he went to England, became a minister, and was settled at Great-Yarmouth, in Norfolk, where, according to W. Winthrop, Esq., he died of the plague in 1665. Gov. Hutchinson informs us that he had friends in Suffolk. *Johnson, Hist. N. E.* 165. *Hutchinson, Hist. Mass.* i. 107. *Addenda in Winthrop*, ii. 342.

1644.

1645.

14. JOHN OLIVER, son of Elder Thomas Oliver, was a native of England, and born about the year 1616. His father came to New-England in 1631, with six sons, and settled in Boston, where he was an elder of the First Church, and died in 1657. John was one of the eldest sons, and was admitted freeman of the Massachusetts colony, 13 May, 1640. He was about twenty-nine years of age when he received the degree of Bachelor of Arts. While a member of college, he had probably given considerable attention to the study of divinity, and had he lived, would have chosen this as his profession, and been settled as a pastor over some of the New-England churches. But he was destined to a short career, being seized with a malignant fever the next spring after he received his degree, which caused his death on the 12 April, 1646, in the 30th year of his age. Gov. Winthrop calls him, "a gracious young man, an expert soldier, an excellent sur-

veyor of land, and one, who, for the sweetness of his disposition and usefulness through a public spirit, was generally beloved and greatly lamented. For some years, he had given up himself to the ministry of the gospel, and was become very hopeful that way, being a good scholar, and of able gifts, and had exercised publicly for two years." From a note by Mr. Savage in Winthrop, it seems that Mr. Oliver was selected in 1640 by some of the proprietors of Rumney-Marsh, now Chelsea, Massachusetts, to instruct the people there, as it was difficult for them to attend public worship either at Lynn or at Boston. The church in Boston was in favor of his being employed in this service, and expressed their general consent at a meeting on the 23d. of March, when Mr. Oliver closed thus. "I desire to speak a word or two to the business of Rumney-Marsh. I am apt to be discouraged in any good work, and am glad, that there is a universal consent in the hearts of the church; for if there should have been variety in their thoughts, or compulsion of their minds, it would have been a great discouragement. But seeing a call of God, I hope I shall employ my weak talent to God's service; and, considering my own youth and feebleness to so great a work, I shall desire my loving brethren to look at me as their brother, to send me out with their constant prayers."

Mr. Oliver presents the uncommon instance of a person being married before he entered college; and on this account, doubts were entertained whether the graduate and the son of Elder Thomas Oliver were one and the same; but regarding the high authority of Mr. Savage as conclusive, I felt more confidence in dismissing them. His wife was Elizabeth, daughter of John Newgate, a respectable inhabitant of Boston. His children were, 1. John, born 21 November, 1638, died

1639; 2. Elizabeth, born 28 February, 1640, married Enoch Wiswall of Dorchester, 1657; 3. Hannah, born 1642, died 1653; 4. John, 2d. born 15 April, 1644, married and settled in Boston, was member of the second church; admitted freeman 1681, and is said to have died 1683, having had a son Sweet, by Susanna, his wife, born 27 August, 1668; 5. Thomas, born 10 February, 1646, settled in Newton; married (1) Grace Prentiss, 27 Nov. 1667, (2) Mary Wilson, 19 April, 1682, and had five sons and four daughters. He was a deacon of the church, a representative of the general court, and member of the council; died 2 Nov. 1675, in his 70th year. The widow of Mr. John Oliver married for her second husband, Mr. Edward Jackson of Newton, a worthy inhabitant and benefactor of the college, by whom she had three sons and five daughters, whose descendants are numerous. She survived her first husband 63 years, and her last, 28 years, and died in 1709, aged 92. *Winthrop, Hist. N. E.* i. 96, 328; ii. 257. *Savage, Note in do.* i. 96, 328. *Interleaved Almanack for* 1646. *Boston Town Records. Records of Second Church in Boston. MS. Letter of Francis Jackson of Boston. Homer, Hist. of Newton in* 1 *Coll. Mass. Hist. Soc.*

15. JEREMIAH HOLLAND. Of him little is known. There were two persons of the name of Holland, John and Angell, who were admitted freemen of the Massachusetts colony in 1636. John settled in Dorchester, and Angell in Boston. The graduate might have been son of one of these. Like several of his and the preceding class, he left the country after having completed his education. He went to England, and was settled in the ministry in the county of Northampton, where he had a living of between £200 and

£300 per annum. He died before the year 1698. *Hutchinson, Hist. Mass.* i. 107. *Mather, Magnalia*, ii. 23. *Genealogical Register*, 348.

16. WILLIAM AMES was son of Rev. William Ames, D. D., a celebrated theologian, who was born in the county of Norfolk, in England, and was educated at Christ's College in Cambridge; went to Holland, and was professor of the University of Franeker, where he enjoyed fame and independence. But the air proving unfavorable to his health, he removed to Rotterdam with the intention of emigrating to New-England, but he died at Rotterdam in November, 1633, aged 57. His widow, in pursuance of her husband's intentions, came with her children to this country, within a few years after his death. In 1737, she was an inhabitant of Salem, Massachusetts, and her family at that time consisted of six persons. Probably on account of the advantages at Cambridge for educating her children, and particularly her son William, Mrs. Ames removed to that place, where she died in December, 1644, and was buried there. Two of her daughters married inhabitants of Cambridge. Ruth married Edmund Angier, and was mother of Rev. Samuel Angier, H. C. 1673, who was the minister, first of Rehoboth, and afterwards of Watertown. The other was married to Rev. Urian Oakes, afterwards president of the college. ?

William, the graduate, was born in Holland about the year 1623, and was in his eleventh year when his father died. Soon after completing his education, he went to England, and was settled in the ministry in Wrentham, in Suffolk, where he remained until he was ejected for his non-conformity in 1662. He died in 1689, aged 66. He is omitted by Dr. Cotton Mather among his list of authors of "larger," or "lesser composures," although he is said to have published a tract en-

titled "The Saint's security against seducing spirits," &c. *Lempriere, Univ. Biog.* (Lord's Edit.) i. 80. *Calamy, Account of Ejected Ministers*, ii. 648. *Johnson, Hist. N. E.* 165. *Felt, Annals of Salem, 553, and MS. List of Inhabitants in Salem.*

17. JOHN RUSSELL, son of John Russell, probably the same who was at Cambridge in 1635, and afterwards an early inhabitant in Connecticut, was a native of England. Having completed his course of college studies, he prepared for the ministry, and was invited to settle at Weathersfield, Connecticut. There he was ordained, and soon obtained a considerable standing among the clergy of that colony. In 1657, he was appointed by the general court, with Rev. Samuel Stone and several other ministers, to meet such elders as might be delegated from the other colonies, to form a general ecclesiastical council, at Boston, in June of that year; and to assist in debating such questions as might be proposed by the general court of Connecticut, or of any other colony, and to make report of their doings to the authority by whom they were appointed. Mr. Russell was so unhappy as to become embroiled in the Hartford church controversy, from which Dr. C. Mather says, "issued thunderings, and lightnings, and earthquakes, through the colony." The church of Weathersfield, in consequence of this ecclesiastical dispute, and the part which Mr. Russell took in it, became divided and contentious. Some of the members of it exhibited to the general court a complaint against their pastor for concurring in the excommunication of one of the brethren, without giving him, as it was alleged, a copy of the complaint made against him, or acquainting him with the nature of his crime. The general court ordered that Mr. Russell should be reproved for acting contrary to the

usage of the churches. The members were also divided in their opinions as to their actual existence as a church. Some insisted that they were no church, because they had never been organized in a formal manner according to gospel order; or if they ever had been constituted a church, the members of it had moved away in such a manner as to have destroyed its existence. While some were ardently attached to Mr. Russell, others as strenuously opposed him. In this state of affairs, the general court appointed a council to hear the difficulties which had arisen in the church and town. But the animosities had become so general and so deep seated, that no reconciliation could take place. Mr. Russell therefore, in 1659, removed to Hadley, Massachusetts, where he, and a number of his warm friends from Hartford and Weathersfield, planted a new town and church. Before he left his former charge, he and his people signed an instrument, and his name at the head of it, is followed by about thirty of his congregation. He was settled the first minister of Hadley, and continued there until his death, 10 November, 1692. He was probably 67 years of age or upwards.

While in Hadley, he became acquainted with Edward Whalley and William Goffe, two of Cromwell's generals, but better known as being among the judges who constituted "England's Black Tribunal," which sentenced to death, Charles Stuart, king of England. These men after residing some time in concealment, at New Haven, went to Hadley, in October, 1664, and took up their residence with Mr. Russell, by whom they were concealed and protected during the rest of their lives. It was while they resided with him, and while his people were observing a fast on occount of Philip's war, 1 September, 1675, that a party of Indians collected, and were

about to attack the inhabitants, while assembled in the meeting house. Some accounts represent the scene to have occurred on the Sabbath, but all agree that it happened during a time of public worship, and while almost the entire population were collected. The party approached the town from the north, with the manifest design to surprise the people at meeting, before they could be prepared to make any effectual resistance. General Goffe, and General Whalley, the latter of whom had become superannuated, were the only persons remaining at home, at Mr. Russell's. Goffe saw, from his chamber window, the enemy collecting and approaching toward the meeting house, and knowing the peril of the congregation, felt himself constrained to give them notice, although it might lead to the discovery of his character and his place of concealment. He went, in haste to the house of God, apprised the assembly that the enemy was near, and preparation must be immediately made for defence. All was alarm and trepidation. "What shall we do, who will lead us?" was the cry from every quarter. In the midst of the confusion, the stranger said, "I will lead,—follow me." Immediately all obeyed their unknown general, and prepared to march against the enemy. Though some of them were armed, yet their principal weapon of defence was an old iron cannon, sent there some time before by the government, but no one of the inhabitants was sufficiently skilled in military tactics, to manage it to much purpose. The marvellous stranger knew, and having it loaded, proceeded to the attack. Beholding this formidable array, the Indians retreated a short distance, and took refuge in a deserted house, on Connecticut river. The cannon was so directed, that when discharged, the contents threw down the top of the stone chimney, about the heads of the Indians, who took

fright and fled with great terror and dismay. The commander ordered his company to pursue, take and destroy as many of the enemy as they could, and while they were in the pursuit of the Indians, he retreated unobserved, and soon rejoined his companion Whalley, in their private chamber. When the pursuers returned, their leader was gone, and nothing was heard of him for years afterwards. The good people supposed their deliverer was an angel, who having completed his business, had returned to celestial quarters. And when we consider his venerable appearance--his silvery locks, and his pale visage--together with the disposition of the pious at that period, to see a special providence in events which they could not comprehend, and the sudden manner of his disappearance; it is not surprising, they supposed their deliverer came from another world. It was for the safety of Mr. Russell, who saw that no evil could arise from their credulity, to favor the fancy of his people. In after time, it was known that the supposed angel was General Goffe, one of the Protector's prominent generals, who succeeded in in eluding the pursuit of his enemies in his native country, and in finding a peaceful grave in the soil of New-England.

The preceding account, furnished me by Rev. Phineas Cooke, a native of Hadley, differs in some respects from the printed accounts of the transaction, but it is believed to agree better with tradition, and it seems to be more consistent with probability, than preceding statements.

It has been the tradition that the Judges died at Hadley, and were buried in Mr. Russell's cellar. They had resided with him fifteen or sixteen years. As they received more or less remittances every year from their wives in England, and frequent presents from their friends in New-England, Mr. Russell was no sufferer by his

boarders. By these and other supplies, he was enabled to give a public education to two of his sons. Jonathan, the eldest, was graduated at Harvard, in 1675, was the minister of Barnstable, and died 21 February, 1711, aged 56. Samuel was graduated at Harvard in 1681; settled at Branford, Connecticut, and died 25 June, 1731, aged 71. Several of Mr. Russell's descendants have been educated at Harvard and Yale colleges. *Trumbull, Hist. Conn.* i. 294, 300, 303, 492. *Hutchinson, Hist. Mass.* i. 200. *Holmes, Annals of America*, i. 316. *Barber, Hist. and Antiq. of New Haven*, 54. *Amer. Quar. Reg.* iv. 309, 310. In the last cited work, p. 309, and in Trumbull, i. 294 and 492, the christian name and dates are erroneous.

18. Samuel Stow, son of Thomas Stow, one of the early settlers of Concord, Massachusetts, was a native of England. His father may have been the same who was of Braintree, and who was admitted a member of the Artillery Company in 1638. The son appears to have taken the freeman's oath the same year he was graduated. In 1650, he went to Connecticut, accompanied by two of his brothers, and settled in Middletown, where, Dr. Trumbull considers him as the first minister. He was employed in the ministerial office in that place nearly ten years. He then relinquished the profession, and afterwards lived a retired and highly respected citizen until his death, in 1704. He survived all who preceded him in college, excepting William Hubbard. Judge Sewall in a letter to Nathaniel Higginson, dated 16 Nov. 1705, says, "The Rev. Mr. Samuel Stow of Middletown, went from thence to Heaven, on the 8th of May, 1704, being 82 years of age. I have received a very good character of him from Mr. Noadiah Russell, minister of that place. His manuscript of the Jews is in your

hand, to do with it as you see cause, being assured you will do nothing amiss." The manuscript referred to, was, "Ten Essays for Conversion of the Jews," sent by Judge Sewall to Mr. Higginson the preceding year. Mr. Stow gave a lot of land to the town of Middletown, for the benefit of education, which still bears his name. *Field, Stat. Acct. of Middx. Co. Conn.* 43. *Mather, Magnalia*, ii. 23. *Trumbull, Hist. Conn.* i. 310, 492. *MS. Letter of Judge Sewall to N. Higginson. L. Shattuck, MS. Letter.*.

19. James Ward, M. B., son of Rev. Nathaniel Ward, the first minister of Ipswich, Massachusetts, who came to New-England in June, 1634, was a native of England, and probably accompanied his father in his emigration, and returned with him in 1647. The next year, he was made a fellow of Magdalen college in the University of Oxford, where he took the degree of Master of Arts. He was at the same University created Bachelor of Medicine, by favor of Sir Thomas Fairfax, general of the Parliament's army. He died before 1698. Gov. Hutchinson calls him *Jacob*, and mistakes the name of the college where he received his fellowship. *Hutch. Hist. of Mass.* i. 108. *Mather, Magnalia*, ii. 23. *Joshua Coffin, MS. Letter.*

20. Robert Johnson. Of this early graduate nothing satisfactory has been obtained. The late William Winthrop, Esquire, of Cambridge, relying on the correctness of the punctuation of Johnson, where speaking of the early scholars of Harvard, supposed he was son of the author of the Wonder Working Providence, and that he is modestly alluded to in the following part of a sentence in that work: "Another of the first fruits of this college is employed in these Western parts of Mevis, one of the Summer Islands." This undoubtedly refers to John Jones, the grad-

uate of 1643, as has been stated in the notice of him, under 1643; although it is acknowledged that in Johnson, *Iones* is separated from *another* by a colon, and *another* begins with a capital letter. But the supposition of Mr. Winthrop is destroyed by the fact, that Capt. Johnson, the historian, had no son by the name of Robert. No one of the name of Robert Johnson appears among the first settlers of Massachusetts, but this name occurs in the records of Marblehead, under 1674, and it is possible that the graduate resided there at that time. He is marked as dead in 1698.

1646.

21. JOHN ALCOCK, son of Deacon George Alcock, one of the first settlers of Roxbury, Massachusetts, whose wife was sister of Rev. Thomas Hooker, and who died soon after her arrival in New-England in 1630, was a native of England, and after receiving his Bachelor's degree, studied medicine, and settled in practice in Roxbury. He was admitted freeman of the Massachusetts colony, 3 May, 1654, although from the original paper containing the names of those admitted at that time, it appears that the oath was dispensed with in his favor. He died in 1667. His will is dated 10 May, in the year preceding.

He was married, and left eight children, all under age; viz. George, John, Palsgrave, Ann, Sarah, Elizabeth and Joanna. George was graduated at Harvard in 1673. One of the daughters married Rev. Zechariah Whitman, minister of Hull, and another was the wife of Palsgrave Hewes. *Dudley, Letter to the Countess of Lincoln. Prince, Annals*, ii. 4, 29, 64. *MS. Notes of Joseph Willard, Esq. of Boston.*

22. JOHN BROCK, son, it is believed, of William Brock, was born at Stradbrook, in the coun-

ty of Suffolk, in England, 1620, and came with his parents to this country, at the age of seventeen years. He entered college in 1643, and proceeded Bachelor of Arts at the age of twenty-six. After residing at college two years longer, he engaged in preaching the gospel, first at Rowley, in Massachusetts, and then at the Isles of Shoals, in New-Hampshire. He continued at the last place until 1662, when he removed to Reading, Massachusetts, where he was ordained the successor of Rev. Samuel Hough, on the 13th of November of that year. Here he remained respected and beloved until the time of his death, 18 June, 1688, in the 68th year of his age. He was succeeded by Rev. Jonathan Pierpont.

Mr. Brock was an eminent christian, and a laborious faithful minister, preaching not only on the Sabbath, but frequently on other days. He established lectures for young persons, and for the members of the church. He often made pastoral visits, and they were rendered very useful by his happy talents in conversation. He was so remarkable for his holiness and devotion, that it was said of him by the celebrated Mitchel, "he dwells as near heaven, as any man upon earth." He was remarkable for his faith, and the fervent spirit of his devotional services. Several stories are related of the efficacy of his prayers, in which he had a particular faith, or an assurance of being heard. When he lived at the Isles of Shoals, he persuaded the people to enter into an agreement to spend one day in every month, besides the Sabbath, in religious worship. On one of these days, the fishermen who composed his society, desired him to put off the meeting, as the roughness of the weather had for a number of days prevented them from attending to their usual employment. He endeavored in vain to convince them of the impropriety of their request. As most of them were

determined to seize the opportunity for making up for their lost time, and were more interested in worldly than spiritual concerns, he addressed them thus; "if you are resolved to neglect your duty to God, and will go away, I say unto you, catch fish if you can; but as for you, who will tarry and worship the Lord Jesus Christ, I will pray unto him for you, that you may catch fish until you are weary." Of thirty-five men, only five remained with the minister. The thirty who went from the meeting, with all their skill caught through the whole day but four fishes; while the five who attended divine service, afterwards went out and caught five hundred. From this time, the fishermen attended all the meetings which Mr. Brock appointed. A poor man who had been very useful with his boat in carrying persons, who attended public worship, over a river, lost his boat in a storm, and lamented his loss to his minister. Mr. Brock said to him, "Go home, honest man, I will mention the matter to the Lord; you will have your boat again to-morrow." The next day, in answer to earnest prayer, the poor man recovered his boat, which was brought up from the bottom by the anchor of a vessel, cast upon it without design. A number of such remarkable correspondencies between the events of providence and the prayers of Mr. Brock, caused Rev. John Allin of Dedham, to say of him, "I scarce ever knew any man so familiar with the great God, as his dear servant Brock."

However distinguished Mr. Brock might have been for his faith and piety, he appears not to have preached on either of the great anniversaries, which called forth the most distinguished clergymen to exhibit their talents. His name appears among the seventeen ministers, who bore public testimony against the proceedings of the elders of the First Church in Boston, in relation

to the settlement of Rev. John Davenport. Mr. Brock married the widow of Rev. Samuel Hough, his predecessor, who died at Boston, 30 March, 1662, having been the second minister of Reading. *Mather, Magnalia*, ii. 30—32. 1 *Coll. Mass. Hist. Soc.* vii. 254. *Allen, Amer. Biog. Dict. Hutch. Hist. Mass.* i. 248.

23. GEORGE STIRK. No person of this name appears among the early emigrants to New-England. The only name found bearing a resemblance to it is that of *Stark*. William Stark is said by Mr. Lewis to have been an inhabitant of Lynn in 1641. Mr. Winthrop in noticing this graduate, says, it is stated in a manuscript of Rev. Andrew Eliot, D. D., of Boston, that Mr. Stirk was an eminent chymist, and wrote several Latin treatises. He appears not to have taken his second degree. He was dead in 1698, as were all in his class and the two preceding classes, excepting Samuel Stow of 1645. *Lewis, Hist. of Lynn*, 79. *Mather, Magnalia*, ii. 23. *W. Winthrop, MS. Catalogue.*

The true name was Starkey, and he died of the plague in London Sept. 1665, as is told by John Allen of the class of 1663.

24. NATHANIEL WHITE seems to be regarded by Mr. Winthrop, in his MS. Catalogue, as one of the founders, and the minister of the church of Bermuda. As the church was founded before Mr. White was graduated, it seems improbable that he assisted in its organization. The names of Nathaniel White, Patrick Copeland and William Golding, occur in the marginal note in Johnson, who gives the following account of the gathering of the church in Bermuda: "About this time, [before 1646] the Lord was pleased to gather a people together in the Isle of Bermudas, whose hearts being guided by the rule of the word, they gathered a church of Christ according to the rules of the gospel, being provided with able persons endued from the Lord to administer unto them the holy things of God." Mr. Golding was

the minister of this church, which was afterwards, and before 1651, banished to one of the Southern Islands, (Mr. Winthrop says, Nevis) where Mr. White, the graduate, is said to have been minister of the same church. He took his second degree in 1649, when, he was probably here. There was a Nathaniel White admitted freeman in 1672, but of a name so common as that of White, it would not be safe to consider him the graduate. One of the same name is mentioned by Dr. Calamy as minister of Lavington, in Wiltshire, about 1662. The graduate is starred in the Magnalia, in 1698. *Johnson, in 2 Coll. Mass. Hist. Soc.* viii. 31. *Mather, Magnalia*, ii. 23. *Calamy, Account*, &c. ii. 761.

1647.

25. JONATHAN MITCHEL, son of Jonathan Mitchel, was born in Halifax, in Yorkshire, England, in 1624. His parents were exemplary christians, who, by the impositions and persecutions of the English hierarchy, were constrained to seek an asylum in New-England. They arrived here in the same ship with Rev. Richard Mather, 17 August, 1635. Their first settlement was at Concord, Massachusetts, whence, a year after, they removed to Saybrook, Connecticut; and not long afterwards, to Weathersfield. Their next remove was to Stamford, where Mr. Mitchel died in 1645, aged 54, leaving two sons, Jonathan and David.

The classical studies of Jonathan were suspended for several years, after his arrival in America; but, "on the earnest advice of some that had observed his great capacity," they were at length resumed, in 1642. The next year, at the age of nineteen, he entered Harvard College. Here, he became religiously impressed under Rev. Thomas

Shepard's ministry, which he so highly estimated as afterwards to observe, "unless it had been four years living in heaven, I know not how I could have more cause to bless God with wonder, than for those four years," spent at the University. He was an indefatigable student, and made great acquirements in knowledge and virtue. His extraordinary learning, wisdom, gravity and piety, occasioned an early application of several of the most considerable churches, for his services in the ministry. The church at Hartford, in particular, sent for him with the intention of his becoming successor to the famous Mr. Hooker. He preached his first sermon at Hartford, 24 June, 1649; and on the day following, was invited to a settlement in the ministry in that respectable town. Having however been previously importuned by Mr. Shepard and the principal members of his society, to return to Cambridge, free from any engagement, with a view to a settlement there; he declined an acceptance of the invitation at Hartford, and returned to Cambridge, where he preached for the first time, 12 August, 1649. Here a providential opening was made for his induction into the ministry. Mr. Shepard died on the 25th of the same month; and by the unanimous desire of the people of Cambridge, Mr. Mitchel was invited to become his successor. He accepted the invitation, and was ordained 21 August, 1650.

Soon after his settlement, he was called to a peculiar trial. President Dunster who had formerly been his tutor, about this time, imbibed the principle of anti-pedobaptism; and preached some sermons against the administration of baptism to any infant whatever. Mr. Mitchel, young as he was, felt it incumbent on him openly to combat this principle; and conducted in this delicate and difficult case, with such moderation, judgment,

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